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women row and the man is on the lookout with raised javelin."

up and, at the appropriate moment, throws his weapon. Only the perfectly synchronized co-operation of both of them assures the success of the hunt, and every married couple achieves absolute perfection in this in the course of the years. When they pursue a wounded animal, the woman must occasionally exercise extraordinary strength. She is equipped for it by the habit of almost daily paddling.

502 If the family has been rewarded with unexpected luck in the hunt or if they are very tired from the pursuit of an animal, they sometimes suddenly decide to land at the nearest good place. The most suitable site is a flat, gently sloping beach, covered with coarse pebbles, in a calm inlet. The woman does not let the canoe run aground, since all friction is to be avoided. She holds the bow steady at right angles to the shore while the inmates disembark one after the other (421) and /616/ toss all the implements

• [58] 421. Only exceptionally, in case the man is ill and cannot walk, does Aspinall's:270 assertion hold: "In leaving the canoe, the woman must first carry the man ashore. He carefully holds the firebrand, protected between sticks of wood, above water, and begins first of all to erect a primitive hut." As a rule, however, the landing proceeds as described above and, for example, as is described in La Nature:274.

along with all the provisions onto the shore. One of the children carries a glowing stick of wood to the place that the father has pointed out to the child as the chosen campsite. The girls usually do this. The adults make sure that the last sparks of the fire in the canoe have been extinguished. Meanwhile the Indian woman remains seated in her canoe and keeps it on the same spot by paddling. When everything has been unloaded, she still has to moor it. If the landing place is suitable, a layer of *Macrocystis*

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888 widower he lives entirely under the charge of his eldest son"
737 /cited in English/ (444). Naturally some children are more tender

444. This hardly agrees, however, with what he (a):206 adds soon after: "The aged are often much neglected, yea, cruelly treated, and I have heard of cases where by their own children they have been killed, to get rid of the trouble of keeping them" /cited in English/. A person who is displeased with the treatment he receives from his own children easily finds refuge with relatives and friends.

and loving toward their aged parents than others. A person who no longer has any children of his own joins a related family or friends. This much is certain, no one is abandoned because of his infirmities. I personally repeatedly witnessed the willing care given even those persons whose lot in old age was a long, burdensome invalidism.

758 The nearest relatives and all the neighbors no less attentively care for a sick person. There are no medicines in Tierra del Fuego. They keep the sick person company and never leave him in some place all by himself. Hyades (d):307 and (p):331 repeatedly asserts: "The sick are not abandoned, and the feeble are helped" /translated from French/. Bridges (h):209 agrees: "The infirm are well cared for, especially by the women" /translated from Spanish/, and elsewhere (i):14 he says even more explicitly: "Great consideration was shown to the sick, they were well attended and as far as possible their wishes were fulfilled. The nursing chiefly fell to the lot of the women" /cited in English/. BD:427 even gives the special expression, tauxdāta, "to often visit as a man his sick friend" /cited in English/. If their own child is seriously ill, the helpless parents are in actual despair; adults, too, are deeply affected by the physical suffering of one of their loved ones. 732 For decades old Whaits has been totally blind. It is touching to see the help and attention which his own daughters bestow on him, as do old and young in the neighborhood. Everyone is concerned about him, and one competes with another in loving service for him. It